Nordenskiöld E-4,9(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

is conservative, which may partly be connected with the fact that for him, as KARSTEN has pointed out, colours and ornaments have a great magical importance. When the Chiriguano and Chané obtain by barter glass-beads for their labrets, these must be blue, like the turquoises they were wont to fasten in them.

When they come across anything in the culture of the Whites that approximates to their own conception of the ideal, the Indians have no difficulty in adapting it to their own use. We know that the dance mask is an Indian practice: it is therefore quite natural for the Indians to have embraced the carnival of the Whites with great interest and have added to it their own dances, in which they appear with masks on.

B. *The influence of the bronze age culture on that of the Chiriguano and Chané.*

In the table 21 I have put together the cultural elements that the Chiriguano and Chané have very probably obtained from the culture zone in the west. We can see at a glance that this influence has been very considerable. The positive influence has been greater even than from the Whites.

If we look into the table we shall find that the Chiriguano and Chané have especially learnt from the culture zone in the west such things as are connected in some way with festivals. Here belong the men's festal attire, several adornments worn by men and women, the feather parasol, the finer sorts of pottery, the ornamentation of calabashes with pyrograving, several musical instruments, games, etc. When we know with what interest the Indians have embraced the festivals of the Catholic Church, wherever they have had an opportunity of doing so, it can easily be understood that the tribes that were neighbours of the Incas, also imitated their festivals.